

A R I U S

DETECTED & CONFUTED:

Or, A SHORT and FAMILIAR

698. c. 10
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D I R E C T I O N

F O R

Plain Christians,

That love the LORD JESUS, and hear-
ken to his Voice, how to understand the Language
of the Disciples of *ARIUS*, that they may not,
by their good Words and fair Speeches, be drawn to
acknowledge and worship TWO GODS, or ra-
ther ONE GOD AND A CREATURE, con-
trary to many plain and expresse Texts of Holy
Scripture.

The Second Edition.

To which is Added,

An APPENDIX in Answer to *Two Pamphlets* pub-
lish'd against it, by the *Author of the Letter to a Dis-*
sender in EXON.

*THERE must be also Heresies among you ; that they which are approved
may be made manifest among you. 1 Cor. 11. 19.*

*He that denieth the Deity of Christ denieth his Essence ; and he
that denieth his Essence denieth Christ, and is no Christian. — Baxt.
Abridg. Hist. Council. p. 48.*

L O N D O N :

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T H E

P R E F A C E.



THE Reader is desired to take Notice, that this Little Piece is writ in a plain and easy Stile; being intended for the Use of the meanest Christians, at this Time, when the Foundations of their Faith are in Danger of being subverted. And therefore the Author forbore to study the Exactness, or shew the Learning and Reading,

P R E F A C E.

ing, that might have been more acceptable to the Nice and Curious.

H H T

H E has touch'd upon the most material Parts of the Pamphlets stil'd, The Innocent vindicated; the Reply to Mr. TROSSE; and the Letter to a Dissenter in Exon: and hopes he has given a Satisfactory Answer to their most considerable Objections; so as to be a sufficient Antidote, to honest Christians, against the Poison contain'd in Them.





A R I U S

DETECTED & CONFUTED:

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DIRECTION

F O R

Plain Christians, &c.



N giving you my Thoughts on the present Controversy about the TRINITY, I shall begin with shewing you how *Words* and *Phrases* are abused by the *Arians*, unto a quite contrary Sense to what they seem to sound, and to the Meaning in

which they are ordinarily understood by Christians; that you may not be deluded by their subtle *Equivocations*, and wheedled into their pernicious *Errors*. And here,

I. I shall begin with the Word GOD. Every Man besides an *Arian*, whether Christian or Heathen, would take it to signify the *Supreme Being*, Infinite, Almighty,

Almighty, that had none before it, or any equal to it: But the Title *God* is by these Men apply'd to *Christ*, because He is, many times, in Scripture called *God*; who yet, notwithstanding, deny him to be the *Supreme God*, or to be *God by Nature*; except you will take it in Mr. *Emlyn's* Sense; that is, as all good Men are made Partakers of the *Divine Nature*, by the Grace of Regeneration. They represent him only as an *Inferior Deity*, such as the Heathen had under their *Great God*; and that he is call'd *God* in Scripture, because all Power is given to him in Earth and Heaven, as the Reward of his Sufferings, whereas he is called *God* by the *Evangelist*, in his Description of him, before the *World* was made by him, John i. 1. In their Sense, I say, they will allow you to stile him *God*, nay, and bring the Scriptures to prove him *God*, and truly *God*; whereas all the while they take him but for a *Made God*, a voluntary Production, and so a mere Creature after all.

AND is this dealing in a Matter of such Moment as becomes the Ministers of *Christ*, and the Simplicity of the Gospel? But they are sensible, that Christians would fly from their Doctrine, should they be told presently, that their Saviour was but a Creature, and that there was an infinite Distance between *God* and him.

SEE the Answer to Mr. *Trosse*, p. 6. --- If *Christ* was the *Supreme God*, what *Wrath* could hurt him? And p. 7. he is distinguish'd from *God*; p. 14. --- *Christ* is a great Lawgiver under *God*. And Mr. *Whiston* speaks plainer, vol. 4. p. 172. --- *Jesus Christ, the Word, and Son of God, is a Divine Being, or Person, far inferior to his Father, in Nature, Attributes, and Perfections.* p. 294. --- *It was the Divine Soul, or Word, which was in him, and suffered also for us.* ---

So that you may remember, that they will stile our Saviour *God*, and prove he is so, very liberally; when they are far from meaning that he is the *Supreme God*, or *One God with the Father*. See *Whiston*, p. 85. where he saith, *Jesus Christ is truly God and Lord*. But this *Demi-god* is reputed all the while a mere Creature, some *Super-Angelical Being*, and stiled *God*, as *Magistrates* are once or twice in the Scripture said to be *Gods*, in a Figurative Expression, tho' ne-

ver with those Titles and Attributes that the Scripture gives to *Christ*.

II. ANOTHER Word whereby they would deceive you, is, *ETERNAL*. Now, who ever imagin'd, that there was any more than *One Eternal Being*, whom we call *God*, that was before all Time and Things, and was of himself, and gave Being to all Things else? So *God* saith, *I am the First and the Last*, Isa. xlv. 6. and Psa. xc. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World, even from Everlasting to Everlasting thou art God*. Now, you must observe, they will own *Christ* is *Everlasting*, from Jo. i. 1. *In the Beginning was the Word*: But you are mistaken if you think, for all this, that they own him to be *Eternal*; for they only conceive him to have been produced some Time before the other Creatures, in the *Beginning*, but still that he hath a *less Eternity* than *God the Father*: A Phrase which, I believe, was never heard of in the World before, invented only to avoid those plain Scriptures. *Answ. to Mr. Trosse, upon the fore-cited Scriptures, p. 10.* So that *In the Beginning* signifies with them only a *stricter or shorter Eternity*, as that *Christ* was before the *Beginning* of this Creation: And they tell us, there be *Puncta*, or *Points*, in *Eternity* (as the *Defender of Dr. Clark*) that Beings may be, one long before another, and yet all be *Eternal*.

AND here I must account for calling of them *ARIANS*, who do by no means like the Name, it having been odious to all Christians for so many Ages; and accordingly they plead they are no *Arians*, because *Arius* said, *There was a Time when Christ was not*: And these Men are a little subtiler than he, to evade the plain Scriptures; and therefore more modestly say, *There was an Eternity when Christ was not*. But if you ask them, whether *Christ* had a *Beginning* or an *Original*, they will not deny it any more than *Arius*; and as to his being *One God with the Father*, or a Person in Nature equal with him, they are as far from owning it as *Arius* himself. So that the Difference between *Arius* and them is not indeed in Sense so much

much as in a subtle Use of Words, to deceive plain honest Christians.

III. ANOTHER Word is TRINITY. This they are as ready to own as you. Mr. *Whiston* begins his Fourth Vol. thus --- *An Account of the Faith of the First Centuries concerning the ever Blessed Trinity*; and Dr. *Clark* --- *The Scripture Doctrine of the TRINITY*, and they acknowledge Three Divine Persons too: So *Innocent Vind.* --- *It's clear and plain in Scripture, but Creeds and Councils have obscur'd it, and made it hard to be understood* --- i. e. Mr. *Whiston's* Trinity. But you must not think now, that they own the Three Divine Persons to be *One God*. I have shewn before what they think of Christ, a *high and extraordinary Creature*, produc'd before all others: And as for the Holy-Spirit, he is, in Mr. *Whiston's* Account, much inferiour to Christ, whom yet he will have infinitely below the Supreme God. So that here are Three Degrees of Comparison; the Third Person Inferiour to the Second, and both vastly Inferiour to the First. And yet we are Baptiz'd equally into the Name of the *Father, Son, and Holy Ghost*; and the same Divine Perfections and Works are promiscuously attributed to all the Three Persons, in many Places of Scripture; as in the Creation and Redemption of the World, in the Work of Sanctification, Regeneration, Resurrection, &c. And tho' they plead, that *Self-Existence* and *Supremacy* is not ascrib'd to the Son, it's absolutely false: For Christ stiles himself the *First*, and can there be a former? and the *Almighty*; and he is declar'd to be *Over ALL God blessed for evermore*.

Rev. i. 17.

Rev. i. 8.

Rom. ix. 5.

MR. *Whiston* (p. 377.) tells us, that *God the Father, the Word, and Holy Spirit, are Persons numerically distinct, as Two Men, from each other*; and (p. 334.) that *the Holy Spirit is a Divine Person, superiour to Creatures, but inferiour and subordinate to the Father and the Son, in the Creation and Government of the World*.

So that, in short, their *Trinity* is a Trinity of One God and Two Creatures; tho' they call them *Divine Persons*, because they are endued with Divine Qualifications.

IV. THEY

IV. THEY as much abuse the Words CREATOR and CREATURE. For who besides an *Arian* ever imagin'd, that the *Creator* did not signify the *Supreme God*? It is the Voice of Nature, and the Hea-then (who had their *Little Gods* also, yet) always took the Creation to be the Work of the *Great God*, whom the wiser of them acknowledg'd to be but *One*.

AND this is agreeable to the Scripture; Heb. iii. 4. *He that built all Things is God*. Now, shew these Men out of the Scriptures, *John* i. 3. and *Col.* i. 16. that *all Things were created by Jesus Christ*, yea, and for him too; and that this is the Honour that the heavenly Host gives to the GREAT GOD, *Rev.* iv. 11. and prove from hence, that this must be the *Supreme God*; yet they presently tell you, that he was but an *Instrument*, and that he had no Power of his own to do this; (as is the proper Consequence indeed, according to their Notion of Christ; for how should a Creature make such a World?) but he had all this given him by a *Superior God, the Father*. So that you can never prove Christ to be the *Supreme God* from the Creation of the World. And yet the Apostle blames the *Gentiles* that they did not, from the Make of the visible World, come to know the *Eternal Power and Godhead* of the Maker, *Rom.* i. 20. Now, consider in your own Minds, can such Words be spoken of any Creature, *that he hath an Eternal Power and Godhead*? What can be said more of the *Supreme God*? And how could the Light of Nature teach Men, that there was a Being higher than he *that was the immediate Creator of the World*? So that, according to them, the only *Supreme God* never could nor can demand any proper Worship from far the greatest Part of the Creation, *viz.* all those that have not the Scripture: For by the Works of the Creation, it seems, 'tis impossible for them to know him; and therefore are under a Necessity of worshipping a *Creature*, an *Instrument*, instead of the *Supreme God*, and to give his Glory to one that is much inferior to him. And I would ask you, by the Way, how there possibly can be an *Instrument* in Creating-work, which must necessarily imply an *Infinite Power*? And yet this is what they would absurdly represent Christ to be, an *Instrumental Creator*; which, I think, is not only false

Divinity, but intolerable Nonsense, and directly contrary to what God saith, *Isa. xlv. 24. Thus saith the Lord thy Redeemer, and he that formed me from the Womb, I am the Lord that maketh all Things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self.*

AGAIN ; If we look to the *Jewish Church*, they had *Moses* for their Teacher, who received his Doctrine immediately from God, and was faithful in all God's House ; yet he never taught the *Jews* to look higher than the immediate Creator of Heaven and Earth ; as in *Gen. i.* And so the *Psalmist* urgeth his having formed the Sea and dry Land, *O come let us worship and bow down, let us kneel before the Lord our Maker !* What Intimation is there in all the Writings of *Moses* and the *Prophets*, that there was any Being greater or higher than him that was the immediate Creator of the World ? And *Moses* gives many Cautions against their serving any other God, and tells *Israel* that *their God is One Lord*, and *thou shalt worship no other God, for the Lord, whose Name is Jealous, is a Jealous God.*

THE Place from whence they would prove, that the World was made by an Under-god, is *Eph. iii. 9. Who created all Things by Jesus Christ,* But he that will consider, that *God is One*, and that we are baptiz'd into *Father, Son, and Holy Ghost* ; that Grace and heavenly Benefits are prayed for from these Three ; and that the same Thing in 6th of *Isa.* should be attributed to God (*Jehovah*), and in *John 12.* to *Christ*, and in the last Chapter of the *Acts* to the *Holy Ghost*, I say, he that will read and consider these Things, and can be humble enough to think, that God is infinitely above him, will see Cause to believe, that *Christ* and the *Holy Spirit* are but One God with the *Father*, and but One Creator of the Universe, tho' they are some way distinguish'd. If they ask how ? You may say, None can tell what God is, more than he hath thought fit to reveal. *How little a Portion is known of him !* None can understand the Mystery of *God manifested in the Flesh.* How poor and mean is the utmost Knowledge of proud Man, that cannot know himself, or tell how his Soul is joined to his Body, and acts with it ; nor what makes one Flower white and another yellow !
and

and yet would pretend to understand him, who hath *nothing like to him*, and to whom the whole Creation is *less than nothing, and Vanity*.

V. I SHALL speak of another Word, The SATISFACTION of CHRIST. They'll tell you, they most readily grant this. But if you ask them, whether he made Satisfaction by paying a *Price of Infinite Value*, a full Equivalent unto the Justice of God? they have learnt of the *Socinians* to say, *There was no need of such a Thing, but God might accept of what he pleas'd*. Now, would it not seem very odd, if but an Earthly Sovereign could save a Malefactor, without any Satisfaction at all, yet that he should choose to give his Only and Beloved Son to die a painful and shameful Death, when he might easily have pardon'd the guilty Person without it? And how will this look in the Judge of all the World!

THE Scripture tells us, that the *Desert* of Sin is Infinite Misery; otherwise God had never threaten'd such Punishment to it: Yet some are come to deny this, against the plainest Scripture, and will not believe that God will punish Temporary Faults with Eternal Torments. Such Reverence they have for the Word of God, that so often declares it. We are told in Scripture, *Rom. iii. 25, 26*. That *God hath set forth Christ a Propitiation, thro' Faith in his Blood, to declare his RIGHTEOUSNESS for the Remission of Sins,---that he might be JUST, and the Justifier of him that believeth in Jesus*. He declares to all his just Displeasure against Sin, not pardoning of it but upon such a Price paid as the Blood of the Son of God, *Acts xx.* and we are also told, in *Heb. x. 4*. that *it was impossible that the Blood of Bulls and Goats should take away Sin*. But where is the *Impossibility*, when God, according to them, might have accepted it as a Ransom for the whole World, and have received corruptible Things, as *Silver and Gold*, instead of the precious Blood of the Christ? Is not God's Love commended to us, in that he spared not his own Son, but delivered him up for us all? And will any Christian dare to say, that it was needless, and might as well have been spared, and another Satisfaction accepted instead of it?

VI. I COME now to the Word CHARITY which is a Word in great Use among the *Arians*, but in a Sence that you shall never find in Scripture. It is at large describ'd and recommended in 1 Cor. xiii. 'To be kind, not to be suspicious, even in little Matters of Religion, to bear one with another, &c.' I hope, those that abhor the Doctrine of the *Arians* do charitably pray, that God would give them Repentance to the Acknowledgment of the Truth, that they may have Pardon from God, &c. But they would vain-gloriously seem to excel in this, and *Innocent Vind.* prays God to forgive their Enemies. But is it kind Charity to call all the World Fools but themselves? Mr. TROSSE while he liv'd, had great Reputation among Men of different Opinions, for his Ministerial Abilities, and his great Piety and Charity; and his Memory will always be precious to them that knew him, unto many that can say, by their own Experience, that God was with him: And many good Men were willing to have something of his by them after his Death, and are beholden to those that made a Collection even of the Fragments of that great and good Man. But now that his CATECHISM is printed against *Arius*, he must be put in also among the *unthinking Herd*, a Man of a weak Head, tho' perhaps he had a warm Heart. You find him with his *Answerer*, p. 16. a Man of Confidence and Uncharitableness, and a rash Judge; nay, in the Preface, he supposeth him to be so weak and honest as to believe his own Arguments to be true! So was St. Paul accounted a Fool among the *Corinthians*, when they had learn'd Wisdom from their new Apostles; and so must all Christians be content to be reputed, and none wise but an *ARIAN*.

THEY are accus'd further (in *Innocent Vind.*) to have the Pope's Pride, and to pretend to *Infallibility*. I think, however, a Man may be certain of many Things, tho' he be not *Infallible*. May he not be certain of the Meaning of the first Commandment, *Thou shalt have no other Gods but me?* and, *Thou shalt worship no other God; for the Lord, whose Name is Jealous, is a Jealous God?* And if we can be certain of nothing in the Doctrines of Christianity, what mean those Precepts, of contending for the Faith, as it was once delivered

to the Saints; and of holding fast the Form of sound Words; and charging Men, that they should not be carried about with every Wind of Doctrine, &c.? All might be answer'd (according to them) by saying, *We are not Infallible in the Sence of such Scriptures!* And so a Man can never make Shipwreck of Faith, because he is not Infallible. But they will further tell you, that these Opinions are Indifferent, and we must bear one with another: By which they endeavour to prepare Men to receive their strange Doctrine, and to take off their Abhorrence of it at the first Hearing. Now, if these Opinions are so *Indifferent*, what means this mighty Zeal and Industry to propagate them! and what Design is there in making such Disturbances in the Church, but to head a Party, and draw away Disciples after them? But indeed we are not to think, that they will profess such a Charitable Opinion of those that differ from them always, should their Numbers increase: For Mr. *Whiston* tells you, p. 392. "That *Athanasius*, and "*Aquinas*, and others that have followed them, have "confounded Mankind, to the Ruin and Perdition " (as it is to be fear'd) of many Thousand Souls for "ever." And can a Man have much Charity for such a Doctrine, if he have any Love to the Souls of Men? But some have Charity enough now to be persuaded, that a sincere honest-minded Man may think he has not a sufficient Reason to believe the Gospel, and yet be in no Danger from his Unbelief, so that he lives but a good Life; that is, so he be a quiet Heathen: Inso-much that, with them, an honest Heathen is the same with a good Christian. Their Brethren, the Socinians, have been often told, that they were running into *Deism*, to believe nothing of the Scripture Revelation, but to depend only upon the Light of Nature. But whether are these Men run already! What can be said more to the Dishonour of our Lord and Saviour than this, That he hath set forth a Religion, and commanded it to be believ'd, upon Pain of Everlasting Damnation, and yet a sincere Man may see no Ground to believe it at all! What Papist ever spake so much to the Disgrace of the Gospel? But further they tell you, That *you are

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* Whereas Dr. Clarke acknowledges it to be a Doctrine of the greatest Importance---Pref.

not to be over-much concern'd for these Debates: They are Points of Opinion canvals'd among Scholars, and have no Influence upon Practice; and suppose it is nothing to break so plain a Command as this, Thou shalt worship no other God; which Command is put by our Saviour, in the most plain and comprehensive Words that can possibly be. If it be Life to know the only true God, and to acknowledge him to be One Lord, it must be very dangerous, one would think, to acknowledge and worship another God besides him, and inferior to him; when God himself puts us in mind that he is a Jealous God, which cannot denote less than his fierce Wrath against all such. So that you see, we have Cause to beware that we do not part with the Truth, and hazard our Souls, under the Pretence of Charity.

VII. ANOTHER Word frequent among them is PERSECUTION. And they tell us, that *no Christian must be a Persecutor*. But you will find *Persecution* in no such Sence in the New Testament as it is used by them. *Paul* tells you what he did when he was a *Persecutor*; that he did *beat Christians, and hale Men and Women into Prisons, and drive others into strange Cities, and compell them to blaspheme, and when they were put to Death, he gave his Voice against them*. I hope there is no such *Persecution* among us. So *Ishmael's* scoffing at *Isaac* is called *Persecution*: But none so ever reproach'd them.

The Truth is, they cry, *Persecution!* to affright Men from speaking against the Tares they are sowing, that they may do their Work, and no Man disturb them. But if speaking against False Doctrine be *Persecution*, *Paul* was a *Persecutor* even after his Conversion. *Gal. ii. 5.* He would not give place by Subjection, no, not for an Hour, that the Truth of the Gospel might remain with the Churches. And he smartly reprov'd *Peter* for his Dissimulation and want of Sincerity, while he was afraid of displeasing Men. And was not this *Persecution*, to wound *Peter's* Reputation before a Multitude? But then it will be answer'd, *The Apostles were Infalible*; which none now can pretend to. But was *Titus* Infalible, who was to convince the Gainfayers, and to rebuke Men sharply, that they might be found in the Faith?

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Was not this a grievous Persecuting Spirit? Were all the Christians Infallible, whom *Jude* commands to contend earnestly for the Faith, as it was once delivered to the Saints? Were the Elders of the Church of *Ephesus* Infallible, whom *Paul* chargeth to take heed to themselves, and to the Flock, when there should rise up among them Men speaking perverse Things, to draw away Disciples after them? Must the Elders say nothing, for fear of these Mens Reputation? But they tell us, by hurting of Mens Reputations, we take away their Livelihood. If this follows, upon shewing People the Danger of their Doctrines which they teach, who can help it? Must we love Mens Ease more than the Glory of Christ and the Souls of Men? They must thank themselves for spreading such Doctrines. The Apostle chargeth his *Romans* to set a Mark upon them which cause Divisions, contrary to the Doctrine they had been taught, and avoid them, to shew their Dislike of them by shunning them. And the Apostle *John* says, that he that bringeth not the Doctrine of Christ, must not be received into our Houses, neither must we bid him God speed, give him a good Wish, lest we be Partaker of his Evil Deeds, (2 Epist. Jo. 10. 11.) by giving Countenance to the spreading of his Errors. Now, this will very loudly be call'd Persecution, which we have the Apostle's Charge and Warrant for.

VIII. THE next Thing to be consider'd is, their Extraordinary REVERENCE (as they pretend) for the SCRIPTURES. You see in the Sermon preach'd at *Exon*, for which the Assembly refus'd their Thanks, how vehemently it was insisted on, that we ground our Faith on no Man, how great soever, but entirely on the Scriptures. One would think, this needed not so often to have been repeated, nor press'd with such Vehemence before an Assembly of Dissenting Ministers, who have evermore profess'd to build their Faith on the Scriptures, if there was nothing more intended but this. But pray consider, how the most Excellent Men, famous in their Generation, are, in that Sermon, coupled up with the Council of *Trent*, a Pack of Popish Bishops, that met with a Design to overthrow the Truth of the Gospel, and to keep the Bible from the People.

People. Pray what is the Crime of the *English Convocation*, and *Westminster-Assembly*, and the Famous Mr. BAXTER? Why, they all agree in Protesting against *Arius* and his Disciples. The Articles of the Church of *England* begin with the Doctrine of the *Trinity*: The *Westminster-Assembly* put forth a *Catechism*, &c. And have not all Churches, of every Perswasion, done the like? Even the *Socinians* in *Poland*, and I am assured the new *Arians* have done the same; and have left out not only the Doctrine of the *Trinity*, but the *Decrees of God*; that they may bring all to a *Rational Religion*, to believe nothing, tho' ever so plainly reveal'd in Scripture, that proud ignorant Man is not able to comprehend; who yet cannot comprehend the least of God's Works, or understand so much as his own Soul and Body. I hope the Churches will consider whither these Things tend, and whither they are running, if they follow these new Guides. But let me ask again, What is the Fault lately found in the *Assembly's Catechism*, that these *Presbyterians* should grow weary of it? All the Protestant Churches do by their Confessions shew their Agreement with it; and it hath the Scriptures to confirm it. Sure then its great Fault is the Answer about the *Trinity*: And it vexes them that our People generally have such an Esteem of it, as of a Summary of sound Doctrine, taken out of the Bible, that they will not hearken to them that cannot brook it, for the Reasons mention'd before. And I hope all good Christians will still keep up a due Reverence for it, and that it will have its Praise in the Churches, when *Arius* shall be buried a second time.

Reasons of the Christian Religion, Part 2. Chap. 10.

As for Mr. Baxter, he says, 'That the Doctrine of the *Trinity* is the Sum and Kernel of the Christian Religion, as exprest in our Baptism and *Athanasius's* Creed, the best Explication of it that he had ever read.

So that, according to them, you must read none of these good Books, but cast them all away, in order to come at the Truth: But on the other hand, there is no Danger in Mr. *Whiston* and Dr. *Clarke*: And when you have laid all others aside, and give up your self to them, then you are like to become a good Convert; but 'tis to *Arius*, not to *Christ*.

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BUT, tho' we acknowledge we may not ground our Faith on *Convocations*, or *Assemblies*, or on *Baxter*, &c. yet is there no Use to be made of them? Are not Ministers to teach the People Doctrines of Faith? And are not they to *seek the Law at their Mouth*? Have they not the Authority of *Teachers*, tho' not of *Infallible Judges*? And is it not great Rashness to go off from the Doctrines taught by so many good Men, without much Prayer, and plain Evidence, and many Inquiries? A modest Man would think so.

BUT our new Guides have a shorter Way. Go to Dr. *Clark* and Mr. *Whiston*, who set the Scriptures before you, and appeal to them. And did the *Assembly* or Mr. *Baxter* teach Men any Thing but what they prov'd out of Scripture? But say they, We are for a Confession of Faith in *plain* Scripture Words: and can any Man speak plainer or more intelligible than the *Holy Ghost*? Tho' by the Way, with these Men he is but a Creature. All this is but to deceive you: For I would ask them, Whether Words are Scripture, farther than they convey the Sense to us? The *Holy Ghost* speaks plain, if Men will use the Method God has appointed to understand his meaning, to wit, Prayer, and diligent Reading, and the Help of others, which God hath commanded. I would ask these Men, If a Man should make a Profession of his Faith in God, in Scripture Words, that he hath *Eyes*, and *Ears*, and *Feet*, and that he *comes down from Heaven to know what is done on Earth*, and therefore must be a *Man*, as we are: whether they would say, that this is true, and not to be found Fault with, because it is the very Words of Scripture?

BY this you may guess what the Meaning is of that which is commonly said, that if a Man subscribe the Bible as the Word of God, What can you desire of him more? Sincerity has been mightily cried up of late; but may a Man be sincere in subscribing to the Bible in general, and believe few of the Doctrines contain'd in it; only subscribe to the Words of it? A Papist will say, It is the Word of God, and yet believe *Transubstantiation*, *Purgatory*, *Praying to Saints*, and what not; and a *Socinian* (if the Instance be not ill chosen) will subscribe to the Bible, that yet denies the Doctrine upon

on which the whole Hope of a Christian is built, viz. *Christ offering himself as a proper Sacrifice for our Sins*. If it be ask'd, What would you do to such Men? Would you imprison, or hang them, or burn them, because they do not think as you do? We answer, Christ never appointed such a Compulsion of Men to come into his Church; and Force may make a *Hypocrite*, but can never make a *Christian*. But then, we cannot see how a Man can be a Christian, or a Member of a Christian Church, that doth not believe, and give his Assent to, the great Articles of the Christian Religion. Otherwise *Hymeneus* and *Alexander* might plead, that *they could not think otherwise, than that the Resurrection was past already*; and yet *Paul* esteem'd them not as Members of Christ, and tells you, *Their Word did eat as a Canker, and that they overthrew the Faith of others*. But if *Subscribing the Bible* be enough, whatever a Man believes as to the Doctrines contained in it, I think there is no Faith left to be overthrown.

BUT let us go farther, and make our Profession in *Scripture Words*, and see whether that will content them. The Scripture, in *John i. 1.* tell us, that *In the Beginning was the Word, and the Word was with God, and was God, and that all Things were created by him*. I hope now we are right in Scripture Words; and doth Scripture speak plain, doth it need Mens Interpretations? Ah! but says the *Arian*, You must not understand, that tho' the Scripture describe the Eternity of the *Supreme God* by his being before the *Mountains, &c.* you must not think that Christ is Eternal as God is, tho' he is said to be *in the Beginning*. He may have been a little before the Creation of the World, and that is before Time. 'So, He is called God, saith the *Innocent Vind.* but God signifies some strong Thing; or, you may call him God, as a *Magistrate* is called God, because he hath all Power given him in *Heaven and Earth*. Tho' observe (in *John*) he is called God before he came into the World, and made all Things; and the Scripture tell us plainly, *He that made all Things is God*. Yet, however, (says the *Arian*) you are to remember, that Christ made not the World by his own Power, and therefore can't be proved from hence to be God. You see at last what we have got by a
Confession

Confession in Scripture Words, when it does not please.

Ask them now, whether the Holy Ghost wants their Explications, and let all Men see, whether by such a Liberty, and wresting of Words, the Scriptures can have any Authority, or a Man can know what to believe.

Try this Matter in a second Instance; I find in Scripture, *The Lord our God is One Lord. Thou should worship no other God, &c.* Or take the same Doctrines from our Saviour's own Mouth, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And yet the *Arians*, while they hold Christ to be but a Creature, pray directly to him, (as we have many Examples in Scripture of Divine Worship perform'd to him;) but they explain, or rather pervert, the Words of the Holy Ghost, by their Addition, viz. that the Words mean only *Supreme Worship* to be paid to God, but say nothing of *Subordinate*. And where is any Ground of such a Distinction to be found in Scripture? But of this more under the next Head.

You see, after all, their great Reverence for the Scripture! Indeed, I fear, the Want of Reverence of God, and his Word, is the true Spring of all this new Doctrine; because Man is too proud to receive any Doctrine, tho' ever so clearly reveal'd in Scripture, that his poor depraved Reason can't comprehend.

IX. WE come next to the Word SUBORDINATION, and are told *that the Scripture is every where full of it.* But what is the Meaning of this Hard Word, which indeed is not Scripture, nor easy to be understood by plain Christians? Do they mean by *Subordination* that Jesus Christ was a Man of the Seed of David, according to the Flesh? That he was made of a Woman, that he was in all Things like unto us, Sin only excepted? And that he had a Humane Soul as we have; and not that his Divine Nature was to him instead of a Soul? This indeed the New Testament is full of: But this is little taken Notice of by them; yet this one Consideration of Christ's Humane Nature will explain many Texts.-----

IT was *as a Man* that he pray'd to his Father; It was *as a Man* that he offered himself a Sacrifice, tho' it had its Value from the Union with the Divine Nature. We are told, that *he increased in Wisdom and Stature*; and the Divine Nature communicated itself to the Humane as it pleased: And thus the Day of Judgment might be hid from him as he was Man.

HE came into the World as a *Prophet sent of God*, who gave him the Spirit, tho' without measure; and by this you understand those Passages, *He spake not of himself*, like the Prophets of old, that begin their Prophecy, *Thus saith the Lord*, and were not to speak a Vision of their own. And thus, *He came not into the World to do his own Will, but the Will of him that sent him. As the Father hath given Commandment, so I do, and so I speak.* And according to this Nature, *He shall give up his Mediator Kingdom to the Father*, and have no more that Power which was given him as a Reward of his Sufferings, but be subject to the Father. This I take to be the Meaning of that Place: Tho' (as I said before) *God manifested in the Flesh* is a great Mystery; and we must not wonder, if many Things that are spoken of him are dark to us.

NOW, as to this *Subordination* they take but little Notice of it; tho' the New Testament speaks chiefly of Christ as *Man, Mediator, God manifested in the Flesh*. We read also of him, that he was in the *Form of God, and thought it no Robbery to be equal with God*, Phil. ii. 6. Yet he emptied himself, or humbled himself, or made himself of no Reputation, or, in the Words of the Apostle St. John, that the *WORD* which was in the Beginning was with God, and was God. *The Creator himself came from the Bosom of the Father, and took our Flesh, and dwelt among us.* We read also of *God the Father, and his only begotten Son*. But this *Generation* is not like any Thing among Men; So that where is the Man that can pretend to understand it? Who can declare his Generation?

IN another Place of the same Evangelist, our Saviour saith, that *he and his Father are One*---One (saith the *Arian*) in *Will and Affection*, as to the Work of Redemption.---But observe, in John v. that the Jews understood his calling God his Father was a making

king himself equal with God; and in *John x.* the *Jews* accused him again of Blasphemy, because he said *he and the Father were one*; and he tells them that God was his Father. Before the High-Priest he answer'd upon Oath, when he was ask'd, *Art thou the Christ, the Son of the Blessed?* *Jesus said, I am.* Now consider, Christ came into the *World* to save Men; He was sent first to the *Jews*, to them that were always taught, that *there was One God, and that there was none other but he.* But if Christ were not the same in Substance with the Father, would he not have remov'd this Prejudice against their believing in him, by explaining himself, that he meant only *one in Will, not in Nature*? He spake upon Oath; and when honest Men speak in that manner, they will speak so as to be understood by others; or else how can an Oath be *the End of all Strife*? And he well knew in what Sense the *Jews* understood him, when he said God was his Father; yet he still affirms he was so. And I cannot see how they that assert, *that Christ was not One God with the Father*, can accuse the *Jews* of doing him wrong: For by the Law a Blasphemer was to be ston'd to Death, and if he was but a Man, or a Creature, when the *Jews* thought that he made himself God, is it not unaccountable that he should say nothing at all to rectify their Mistake?

BUT Mr. *Whiston* and Dr. *Clark* unriddle this hard Word *Subordination*, and Mr. *Whiston* tells you, That tho' Christ be a *Divine Person*, and one of his *Trinity*, yet that he is every way inferiour to the *Supreme and Only God*. And his *Trinity* consists of Three Persons, as distinct one from another as Three Men are, if I understand him aright: And Dr. *Clark* describes the Son of God as a *Divine Being*, to whom belongs *Deity*, p. 442. and the highest Titles are ascrib'd, even such as include all Divine Powers, except Absolute Supremacy and Independency, p. 298. yet another distinct Being BESIDES the Independent Being, p. 298, 270. the Father alone being the One Eternal God, p. 455, 479.---This indeed their Followers are loth to speak out so freely, lest it should fright many from their Doctrine: Therefore they take care to bring Men on by Degrees.

IF you have read Mr. Trosse's Catechism, you find there he shews you, that the Name *Jehovah* was the Name of God alone; and yet that this Name, and all his Glorious Attributes are spoken of *Christ*. And tho' generally in the New Testament we go to God, *the Father* by him as our *Advocate*, yet in some Places we find Prayers directed to him immediately as *God manifested in the Flesh*. Now, the Scriptures teach that *God is One*, that he is *jealous of his Honour*, and hath commanded us *to worship no other God*; and our Saviour, in his Answer to the Devil, in *Mat. iv.* confirms it. Well then! how do these Men justify their worshipping of Christ, whom they deny to be the *One God*?

DR Clark tells you, It is only *Subordinate Worship*, and so no manner of Injury to the Supreme God; and another tells you of the *Israelites* worshipping God and *the King*; as if it were not easy to be understood, that when they had done Praying, or giving Thanks, to God, they did Obeysance to the King. They would answer somewhat to the purpose, if they could give an Instance of praying to a *Creature*, or doing Religious Reverence to a *Man*, when he was many Hundred Miles off; as to Christ in Heaven.

BUT as to this *Subordinate Worship*, pray observe, that the Question in the 4th of *Mat.* was in Truth about no other than *Subordinate Worship*. The Devil did not pretend to the Worship that was due to the *Supreme God*, but desired to be worshipped as one that had great Power and Authority *given to him*. Our Saviour, in his Reply, might have told him, *he lied, he had no such Power*, and that *he had no Excellency, and deserved no Respect*: but he chose to answer as to *Matter of Worship*, in the most general Terms, that it was *God's Due*, and to be given to *none other whatsoever*; *Him only shalt thou serve*. So the Angel in *Rev. xxii.* *Worship God*. Who would imagine now if our Saviour is to be worshipp'd, (as they acknowledge) that he is not truly God, and the *One God*, to whom alone we must pay Divine Honour? But such is the Pride of Man, that rather than he will acknowledge his Ignorance, that he cannot understand and comprehend an Infinite God, he will deny the plainest Scripture, and invent Distinctions, to make void the *First Commandment*, as the Papists do

do, to break the *Second*. We are not to make any *Graven Image*; but the Papist tells you, that is, no Image of a *False God*. We are not to bow down to it, nor serve it: He tells you, That he pays to his Saints but a *Subordinate Worship*, whenever he prays to it. See how our new Leaders have learnt of them; and at this rate, you may as easily bring the *Third Commandment* to nothing also, by saying, *you must not forswear your Self*, except it be to save your Life, which you are commanded to preserve. But let us hear what *the Letter to the Dissenters in Exon* replies to this Argument from *Mat. iv.* and you will easily perceive, that whatever sly Evasions he hath brought to invalidate other Arguments that prove Christ to be One God with the Father, he was so confounded with his Text, that he has scarce the Colour of a Reply; but is forc'd to go to the *Papist at Rome* to borrow an Answer out of *Bellarmino*. Perhaps you may have heard from another Quarter, that *Arianism* would run us into *Popery*, or *Deism*; and indeed here you may see a Proof of the former, from this Man's Answer. The Papists make Images of God, and of the Saints, and worship them; and yet own the Scriptures to be the Word of God. How then shall this Practice of theirs be reconciled, which is so contrary to the *Second Commandment*, a Precept that is most express against Image-Worship? Will not their People be afraid to put in Practice a Doctrine so directly against the Letter of the Commandment? They are sensible of this Difficulty, and therefore, in Places where no Protestants are near them, to cry shame upon them, they save themselves by a Distinction between *Supreme* and *Subordinate Worship*: The Latter they maintain to be due to their Saints and their Images, and worship them, notwithstanding so plain a Commandment. The *Arian* is in the same Streight as to the *First Commandment*, and our Saviour's enforcing it, *Mat. iv.* He sees, if Christ be not the *Supreme God*, the Worship of him is flat *Idolatry*. This constrain'd the *Writer of the Letter* to trudge to *Rome*, and fetch an Argument from *Bellarmino*, the Pope's Champion, against whom the whole Body of Protestant Writers have been engag'd, and have clearly prov'd their *Saint-Worship* to be black *Idolatry*. He argued in the first Place, That *the Congregation Worship-*
ped

ped the Lord and the King, 1 Chro. xxix. 30. He might as well have added, Luke xiv. 10. *Thou shalt have Worship in the Presence of them that sit at Meat with thee.* What Argument is this, that because *Worship* in our Language is used for *civil Respect* which we owe to Men, that therefore a *Creature* (which they make our Saviour to be) must be worshipp'd, so as to be pray'd to (when he is as far distant from us as Heaven from Earth) and to be own'd hereby to be the *Searcher of Hearts*, and able to supply all our *Wants* of Soul and Body, and ready to attend in all Places wherever his People pray? Did the *Israelites* mean this by doing Obedience to their Sovereign? Or did the rest of the *Guelts* pay this *Worship* to the Man that was set in a higher Place? Did the People speak to the King as *Thomas* to our Saviour, *My Lord and my God!* Yet our Saviour was never forward to seek his own Glory, but his Father's, and did always what is pleasing to him; and ordered this to be written for instruction to his Church in After-Ages. But the Author of the *Innocent Vind.* p. 13. will say, *This is an obscure Place*; as all Scriptures are with them that prove the *Deity of Christ*. Their Rule is, that *God intended some Sense in them, which you may guess at, but not be solicitous to find the Right*: For they do not so much as tell you, that you should pray, and study, or ask the Opinion of others that understand better than you your selves; but they say, that *to believe this or that to be the true Sense of them, and to avoid the false, is not necessary to Faith or Salvation*. So that you may lay your Bible aside, in all Places where you please to say it's *obscure*. And how far short is this from Deism, to bring the Scriptures only to a Bundle of Moral Precepts?

His next Argument is *Bellarmino's*, Word for Word, That God commanded *Israel* to worship a *Place*, if he would but speak out: For his mighty Proof is, that they must worship his *Footstool*, because the *Seventy* have there left out *etc*, which they have put in the End of the 99th *Psalms*, and in the 133 *Psalms*. But for all this *Criticism*, or Example of worshipping a *Place*, let me ask him, Did the *Jews* worship the Mountain where the *Tabernacle* and *Temple* were? For so it is in the End of the 90th *Psalms*, *Worship his Holy Hill*, as he would

would have it understood. Did the *Jews* worship a Hill, or a Piece of Wood? God told them, that from the Mercy-Seat he would meet and commune with them; and he is said to dwell between the Cherubims. Now this was the Reason for their worshipping towards that Place, where the Lord said he would dwell; as we now worship towards *Heaven*: Yet I hope no body worships the *Heavens*. And what will his Instance out of *Daniel* prove, who opened his Window, and prayed towards *Jerusalem*, but that he put himself in mind of God's Goodness to their Fathers; how he dwelt among them there, and walkt among them? And he took Pleasure in the Remembrance of it, even in the Stones or Dust of *Jerusalem*, hoping to see the City and Temple reviv'd again out of their Rubbish. I think this to be more than enough for that poor *Papish* Argument, urged by the rankest *Papists*, to bring in the Worship of *Saints*; *idola impiorum*, and if we may worship one Creature, I see no Reason why we may not give more *Subordinate Worship* to another; except you will arbitrarily restrain Mens Liberty, which is the Cause the *Arians* pretend to stand for, i. e. *Liberty to believe what you please*. And when you do not like what you read in the Bible, do but say it is obscure, and then you are not further concern'd.

As to our worshipping of *Christ, God and Man*, the Worship is directed to him as *God manifested in the Flesh*. And as to the Honour which God is said to have given him; we read, that *Christ* laid aside his Glory when he took our *Flesh*, which was a voluntary Humiliation; and therefore God the Father gave him Honour as Mediator, or God Man. Upon the whole, he would have you believe, that God hath commanded you to worship a *Creature*, in commanding you to worship *Christ*, whereas the Scripture is most plain and strict, that *none is to be worshipp'd but God*.*

* They who pray to and worship one whom they believe to be a created, subordinate, and dependent Being, are most certainly guilty of Idolatry; and therefore to act consistently they should either disown his Worship, or acknowledge his Divinity. Plain Notions of our Lord's Divinity, by T. Manget, p. 20.

THIS Blessed and Infalible Book, which is to be the *Lamp to our Feet* and the *Light to our Paths*, doth most strictly insist upon it, that none else is to be worshipped. It tells us plainly, that *Christ* Jo. x. 39. *is God*,--*Immanuel*, *God with us*,--*God over all*,--The Supreme God--One with Deu. i. 17. the Father---The FIRST (and therefore 1. Tim. iii. 16. there could not be a FORMER) as well as 1. Jo. v. 20. the LAST--That he is *God manifested in the Flesh*---That he is *the true God*, and *Eternal Life*. But because they are not willing to own his Deny, tho' so often asserted in the Scriptures, they would in effect perswade you, that you are commanded by God to break the *First Commandment*, and our Saviour's own Explication of it; when yet, long after his Ascension, the Angel which was sent to *John*, in the *Revelation*, speaks of worshipping none but *God only*, Rev. xxii. 9. But you are to observe that Idolatry is not only a Sin, because 'tis the Breach of a *positive Command*, but it is a Sin against the *Law of Nature*; therefore it is wicked to suppose it possible for God to command us to worship a Creature, any more than to commit Murder, or bear False-Witness, &c. And here I would desire you to consider, whether this Worship of *One God*, and no other, be not according to this Author a *Fundamental*, or an *Essential Article of the Christian Faith*, to use his own Words; and that a Man cannot deny it, and be in a State of Salvation. He himself tells you, p. 4. that every *Christian hath an Interest at Stake*, when the Controversy is about the *Supreme Object of Worship*, and the Way in which he chuses to be worshipp'd: If God hath made a Revelation of this Matter, it is every Christian's Duty to endeavour to understand it. Now, his first Rule is, *That the Doctrine be delivered expressly in Scripture in so many Words*. And who can deny, but the having and worshipping of *One God* is expressly laid down in many Places of Scripture; as---in the *First Commandment*,--several times by *Moses*, *Thou shalt worship no other God*,--and by our Saviour himself, Mark xii. 29, 30. *The first and great Commandment is, The Lord our God is One Lord*; and Mat. iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve*. I think this cannot be denied, that it is a Duty

ty laid down expressely in Scripture, that *none but One God is to be worshipp'd*. His second Rule, to make a Thing Fundamental, or essential to Salvation, is, *That it have so much stress laid upon it in the Scripture, as that the believing of it should by the Scriptures be made the Condition of Salvation, or the not believing of it be threatened with Eternal Damnation*: And he would perswade you, that this Article of believing and worshipping One only God, and taking Christ for the Supreme God, was never received before the Fourth Century. Now, as to the *Stress* that is laid upon the Doctrine of worshipping God only, you will remember, that it is the First Commandment of the Ten, and must be a Proof of our Love to God, as our Saviour tells us, Mat. xxii. 37. *Hear, O Israel, The Lord thy God is One Lord; and thou shalt love the Lord thy God with all thy Heart, &c. Thou shalt worship no other God; for the Lord, whose Name is Jealous, is a Jealous God*. Exod. xxxiv. 14. This implies God's fierce Anger against them that worship any one besides the *Supreme God*. Jealousy is the Rage of a Man, upon his being wrong'd, or suspected to be so, upon his Partner's breaking the Marriage-Covenant. So is the Matter to be understood between God and his People, *Hos. ii. 2.* and in the New-Testament it is said, that *Idolaters shall not inherit the Kingdom of God*. We do not pretend to be Judges of the World; *there is one Law-giver, who is able to save and to destroy*; but we desire Men seriously to consider these Threatnings to all such as shall worship any except the *Supreme God*. And let all Men see, whether it be an *indifferent* Thing to worship a *Creature*, to pray to and trust in him, and look for all Blessings from him. Oh! remember that God is a *Jealous God, that will not give his Glory to another*.

I HOPE, you are now convinced, that this Doctrine was a Fundamental long before the *Fourth Century*, and before the Coming of Christ into the World.

WE have a particular Peice of Worship paid to Christ, which the Scripture commands only to be paid to the *Supreme God*, and that is *Swearing by his Name*; and the *Holy Spirit* is joined in the same Oath. Now, an Oath must be made by none but the *most High God*. So *Moses* appropriates it to him, Deu. vi. 12. *And by*

his Name shalt thou swear. Deu. x. 12. *Fear him, and cleave to him, and by his Name shalt thou swear.* And God is very angry that his People should swear by other Gods, or that Men should join him in an Oath with any other God; as those that swear *by the Lord and by Malchom.* And the very Thing proves that it is a Worship due to God alone; for it is an Appeal to him as *the Searcher of the Heart*, that knows what Men do in secret, when there is no Man near to witness for or against them. So the *Reubenites and Gadites* appeal to him, as to the Sincerity of their Intentions, in building an Altar, *Jos. xxii. 22.* So the Law of God appointed an Oath in Case of Goods that were lost: And it is a solemn Appeal to him, as Judge of the World, that will acquit the Innocent and punish the Guilty: *God do so to me, and more also!* Now, the Apostle swears *by Christ*, and by the *Holy Spirit*, appealing to them for the Truth of his Concern for the Salvation of the *Jews*, *Rom. ix. 1.* So the Hebrew [*beth*] is used in Swearing, *Gen. xxij.* which signifies *in, by, or with*, and is render'd by the 70, in *Jer. v. 7.* in this very Case of Swearing, *in mē, &c. Dan. xii. 7.* *וּבְיָהוָה וְעַל יָדָיו* &c.

So that this we take for another Proof of *Christ* and the *Spirit's* being the *Supreme God and one with the Father*, * that they have this Honour given them, by an Apostle Divinely Inspired, to swear by them; which *Dr. Clark* allows to be a Part of Worship, *p. 308.* I shall in the next Place consider what the *Author of the Letter* has to say about *Baptism.* But in the first Place I think it proper to acquaint you, what has been the Belief of all Christians, that we are acquainted with, concerning God, and what they have proved clearly from Scripture. They have all held this Principle, That *God is but One*, according to the First Commandment, *Thou shalt have no other Gods before me*, which our Saviour sufficiently confirms, as you have heard before. Now, they find in the New-Testament that Men are *baptized into the Name of Father, Son, and Holy Ghost*, and that they receive Spiritual Blessings

* *Dr. Clark* allows, that adjuring by *Christ*, and calling him to witness, to be a worshipping of him. If so, then the *Holy Spirit* is also worshipp'd. *Rom. ix. 1.* *Kid.* *Dr. Clark*, *p. 309:* and *Dr. Clark* also admits him to be pray'd to, *p. 730.*

from these Three. Hence they agree, that there is One God, and *Three Persons in the Godhead*. But then by *Persons* you are not to understand as if they meant it in so low a Sense as when we speak of Men, when Three Persons are Three Men, that agree in nothing but one common Nature : But we call the *Father*, *Son*, and *Holy Ghost* Three Persons (tho' but One God) because the Difference is more than bare Names. For there is a different Relation, as one the *Father*, another the *Son* ; and the Father sent the Son into the World, and the Son came from the Father, and was made Flesh, and the Spirit bears witness to him. You have in Christ's Baptism the Father's Voice from Heaven, Christ the Person baptized, and the Holy Ghost descending like a Dove upon him. So, the solemn Benediction is given (2 Cor. xiii. 14.) in the Name of *Three---The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all*. And in 1 Jo. v. 7. the Apostle tells us, *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost ; and these Three are One*. Tho' there are some now who, with *Hereticks* of Old, would raze this out of their Bibles, yet we trust that the same Providence which hath all along kept it in, will still continue to preserve it, against all their Efforts.

YOU may see an Historical Account of this Text in Mr. *Martin's Critical Dissertation*, where all their *Cavils* and *Objections* are fully answered. And there is another Excellent Treatise shortly expected on the same Subject.

NOW, upon these Accounts, all Christians, except a few *Socinians* and *Arians*, have declared, *That there is One God, and Three Persons in the Godhead* ; the Scripture plainly setting it forth to us, and the Churches agreeing in it accordingly. If you ask, How can this be ? is it not a meer Contradiction that *Three* should be *One*, and *One Three* ? We answer ; It is no Contradiction, that a Thing that is One in itself may be *some way Three*. If you desire me to explain *how* ; I must answer, as before, that God is *Infinite*, and we are poor *finite Creatures*, who cannot understand the Least of all his Works ; much less are we able to understand Him, to whom the whole Creation is *but as the Drop of a Bucket*. What can your Understanding do ?

How

How quickly is it swallowed up, when you think of God's Eternity ! that he is always the same, in so many Successions of Ages ! What can you conceive of a Being that had nothing before it ; without Cause, without End !

BUT to come to the Words of Baptism : *Go ye therefore and baptize all Nations, in the Name of the Father, Son, and Holy Ghost.* What is to be said to this ? One of the Greatest *Unitarians* (as they love to be called) confesseth, that this Place clearly proves a *Trinity of Persons.* What then is to be done on their part ? The first Attempt is (as I said) to do just as the Papists do by the Second Commandment, *viz.* Leave it quite out. To this purpose, our * *Unitarians* plainly tell you, that Learned Criticks have given very strong Reasons why they believe these Words were not spoken by our Saviour at all, but were added from the Practice of the Church. So that here is one Comfort left us, that we can never be *Arians* without a new Bible, notwithstanding all the plausible Harangues we have heard, of their *sticking only to the Scriptures* : And when they have brought forth their Reasons to stagger Mens Faith, as much as they can, they tell you, that tho' these Reasons are not without their Weight, yet they acknowledge they have observed several Things that make them think the Text genuine.

THESE are their subtil Arts of shaking Mens Faith, as much as they can, tho' they confess the Reasons do not convince themselves. Why were they so much as mention'd then ? One would think their Design was, by all means to lessen the Authority of the Scriptures by *different Copies*, by *strange Interpretations*, by finding fault with the *Translation*, the ready way to bring Men to have a mean Opinion of them, and to believe them as far only as they agree with Natural Light. So that revealed Religion, as to the Doctrines of Faith, shall signify nothing among them. But if they cannot raze it out of the Bible, what is to be none next, to avoid the Force of it ? *We are baptized into the Name of the Father, Son, and Holy Ghost.*

* *Vid. Bp. Stillingfl. Vind. Doctrine of the Trin. p. 172.*

If the *Name* signifies by the *Authority*, we see no Difference in this Matter; for if it be by the *Fathers* Authority, it is also by the Authority of the *Son*, and of the *Holy Spirit*. Again; If *into the Name* signifies into the *Service*, still we find no odds, but equally into the Service of all the Three.

BUT I must acquaint you, that Sacraments are Significations of a Man's being separated from the World to Christ, and from other Mens Manner of Life, to be a Servant of God, as they imply, on the other hand, a Promise of Grace from God to Man, and are Seals of the Covenant: As Circumcision is called *A Seal of the Righteousness of Faith*, Rom. iv. 4. A Seal of God's Promise to *Abraham*, that his Faith should be accounted to him for Righteousness; as it included on Man's part, Obedience to God, that he should love God, and serve him, and cleave to him; As * Dr. Owen well observes, speaking of the Holy Ghost, "Our being Baptiz'd into his Name is our solemn Engagement to believe in him, to yield Obedience to him, and to worship him." And what says the Letter to this?

FIRST, he says, *It is plain from 1 Cor. i. 12. 13. that to baptize any one into another, or into his Name, imports the entering him into that Religion of which he is the Founder.* And so he would have the Words of Baptism to signify, *I baptize thee into that Religion, of which the Father is the Supreme Author, the Son the Publisher, and the Holy Ghost the Conformer.* But here is not the least Colour for making this Difference and Subordination, as they would have it: And tho' where ever Paul preach'd, Men did first believe the Doctrine, yet they were afterwards baptiz'd into the Name of the Lord Christ; and the great Article was, *To believe that Jesus Christ was the Son of God*, Acts viii. 37. Now, if you look into *John i. 18.* this Phrase *the Son of God* signifies, Him that from all Eternity was God, and by whom all Things were created, as ver.

1, 2, 3. Nay, further, we read, that we
are baptiz'd into Christ, so as to live to him
that died for us, and rose again. To me, saith

2 Cor. v. 15.

Ph. i. 20, 21.

* Dr. Owen of the Trin, p. 99.

the Apostle, *to live is Christ*; and *Christ shall be magnified in my Body, whether by Life or by Death*; so that it amounts to as much as *to do all to his Glory*; for his we are, and him we serve. And as to what he says of the *Israelites* being baptiz'd,---they were not so baptiz'd into *Moses*, as to live to his Glory, and to be his Servants; but *Moses* often exhorts them to serve God, and to cleave to him. And farther, Being baptized into *Moses*, may be rendered by *Moses*, if you compare *Acts* vii. 53. with *Gal.* iii. 19. And his Instance in *Luke* ix. 20. that Christ should appear in the *Glory of himself and his Father, and of the holy Angels*, signifies nothing to this purpose; for there Christ urgeth this Argument, to make Men bold in confessing his Name, that a Day was coming wherein the Son of Man would appear in great Glory, and all the Angels of Heaven with him. But what is this to the joining Creatures with the Creator in most solemn and open Acts of Renouncing all other Lords, to be his only, as in Baptism?

AND his Argument from *Timothy* is much the same; where he only puts Men in Remembrance of that great Day, as I said before. As to what he says of *Christ's deriv'd Authority*, we grant he *humbled himself, when he took upon him the Form of a Servant*; and all Power, as he is Mediator, and *Head over all Things to the Church*, was given by God the Father, as a Reward of his Sufferings. But they will not consider, *John* i. 1. that he was God *from the Beginning*, and so his Deity was before any Thing could be said to be given to him. Christ had an Original and Eternal Dominion as God, and an OEconomical Dominion as Mediator; both which, I think, are well exprest by Bp. *Pearson*, who, speaking of Christ, says, "As therefore we have observed Two Natures united in his Person, so must we also consider Two Kinds of Dominion belonging respectively to these Natures, one inherent in his Divinity, the other bestowed upon his Humanity; one as he is the LORD, the Maker of all Things, the other as he is made Lord of all Things: For the first, we are assured that *the Word was God*; that by the same *Word all Things were made, and without him was not any Thing made that was made*. We must acknowledge, that whosoever is the Creator of all Things

“ Things must have a direct Dominion over all, as
 “ belonging to the Possession of the Creator, *who made*
 “ *all Things*. Therefore the *Word*, that is *Christ*, as
 “ God, hath the Supreme and Universal Dominion of
 “ the World, which was well expressed by that Famous
 “ Confession of no longer doubting [but believing]
 “ *Thomas, My Lord, and my God!* For the second, it
 “ is also certain, that there was some kind of Lord-
 “ ship given or bestowed on Christ, whose very Unction
 “ proves no less than an imparted Dominion, as St.
 “ *Peter* tells us, that he *was made both Lord and*
 “ *Christ*. What *David* speaks of Man, the Apostle
 “ hath applied peculiarly unto him, *Hebrews* the ii.
 “ 7, 8. Now, a Dominion thus imparted, given, de-
 “ riv’d, or bestowed, can’t be that which belongeth
 “ unto GOD, as GOD, founded in the Divine Na-
 “ ture, because whatsoever is such is absolute and in-
 “ dependent. Wherefore this Lordship thus impar-
 “ ted, or acquired, appertaineth to the Humane Na-
 “ ture, and belongeth to our Saviour as the Son of
 “ Man.

“ I do assent unto this, as a certain and infallible
 “ Truth taught me by God himself, that Jesus Christ,
 “ the only Son of God, is the True JEHOVAH, *who*
 “ *hath that Being which is originally and eternally of itself,*
 “ *and on which all other Beings do essentially depend:* That
 “ by the Right of Emanation of all Things from him,
 “ he hath an Absolute, Supreme, and Universal Do-
 “ minion over all Things, as GOD. That as the
 “ Son of Man, he is invested with all Power in Hea-
 “ ven and Earth, partly OEconomical, for the com-
 “ pleting our Redemption, and destruction of our
 “ Enemies, to continue to the End of all Things, and
 “ then to be resigned to the Father. And tho’ he be
 “ thus Lord of all Things by Right of the First Crea-
 “ tion, and constant Preservation, of them, yet is
 “ he more peculiarly Lord of us, who by Faith are
 “ consecrated to his Service.” ---- p. 151, 156, 157.

And this twofold Consideration of Christ’s Dominion,
 as God, and as God Man and Mediatour, would
 answer their Objections taken from *Phil.* ii 8,
 9, 10. *John* v. 26, 27. *Heb.* ii. 8, 9. *John* xiii.
 49. *Rom.* xiv. 9. *Acts* ii. 35, 36. *Acts* v. 31. *1 Cor.*
 xv. 27, 28. &c.

I HAVE only to add, that these *Three* are so *One*, that the same Actions are attributed to them all. What is spoken of *Jehovah* Isa. vi. is spoken of *Christ* John xii. and of the *Holy Spirit* Acts xxviii. So you may understand that Place, Ehp. iii. of *God's making* all Things by *Jesus Christ*; not as an *Instrument*, as the *Arians* tell you; for in Col. i. 16. *All Things were created by him and for him*: Now, it is for *God's Pleasure*, and his *Glory*, that *all Things are and were created*, Rev. iv. 11. But as in the *Work of Redemption* God was in *Christ* reconciling the World unto himself, and *Christ* was *God manifested* in the *Flesh*, so in the *Work of Creation*, the *Father*, *Son*, and *Spirit*, formed the World; and yet but one God was the Creator of the World; and by him [*δι' αὐτοῦ*] is spoken of *Christ*, Heb. i. 2. as well as of *God the Father*, in Rom. xi. 36.

THERE is one Text more I shall here take Occasion to explain likewise. It is 1 Cor. viii. 6. *But unto us there is but one One God, the Father, of whom are all Things, and One Lord Jesus Christ, by whom are all Things, and we by him.* You must observe here, that the Apostle speaks of *Christians* in Opposition to *Heathens*, who had *Gods many and Lords many*; one *Great God*, and many *Subordinate ones*: *But unto us, Christians, there is but one God.* Now, it is plain, by the Scriptures before, that *of him* and *by him* are both said of *GOD*; so that no Difference can be argued from the Particles. And is is as evident, that *One Lord Jesus Christ* doth not exclude *God* from being *Lord*: For the *Arians* will not say but that the *Great God* is *Lord* still---*The Lord thy God*, saith our Saviour. If therefore *One Lord* doth not exclude *God the Father* from being *Lord*, why should *One God* exclude *Christ* from being *God*? But I think, as to the Phrase, *One God the Father*, it is well known, that the *Heathen* call'd *God The Father of Gods and Men, and all Things*? and so I suppose *Christ* useth the Words, John iv. 23. For it is not likely that the *Samaritan Woman* understood him otherwise, who knew nothing of the *Trinity*: So that as *God*, under the *Old Testament* was known to the World by the Name of *God the Father of all*, but to the *Israelites alone* he was known by the Name *Jehovah*, a *God in Covenant* with them; so under the
New

New, we have but *One God*, the Great Creator of the World ; and so he is known to all Men ; but unto *Christians* peculiarly he is known to be *God in Christ reconciling the World unto himself*, a God in gracious Covenant with them.

AND now, Dear *Fellow Christians* and Disciples of Christ, suffer me to warn you all in his Blessed Name, as you tender the Interest and Honour of the *Lord of Glory*, or the Eternal Welfare of your own Souls, to be very cautious of the late Writings that have been vented against the *Holy Trinity*, and the Godhead of our Dear Lord and Saviour. Hath not a late Author betray'd the greatest Want of Honesty and Sincerity that ever was seen in any Writer ? Has he not effectually taught the World a sure Way to be an *Arian*, *Socinian*, or *Mahometan*, and yet to subscribe any *Creeds*, Articles or Confessions of Faith, whatsoever : For he gives you one *Rule* that shall carry you thro' the World as smooth as Glass ; which is this ---- " Every sincere Christian assenting (for the sake of Peace and Order) to the Use of any Forms of Words, must take care to assent to them in such a Sense as may make them consistent with the Scripture, (otherwise he assents to what is false) and in such a Sense as may make them consistent with themselves (otherwise he assents to nothing.) This is what I have attempted to do, saith he, in the Third Part of my Book." So that you may believe any Thing and subscribe any Thing, in any Form of Words, provided you do but keep in your Minds an inward Sense and Meaning, agreeable to the Holy Scriptures. And accordingly, by this means, he makes the *Athanasian Creed*, the Prayers in the Beginning of the *Litany*, and other Parts of the *Liturgy* very consistent with the *Arian* Notions and Subscriptions ; so that a sincere *Arian* may give his unfeigned Assent and Consent to them.

THIS is a rare *Passport* for all sorts of *Errors* and *Heresies* to travel with, throughout the Church or World, without any *Let*, *Hindrance*, or *Molestation*, amidst all Kinds of Religions, from the *Mahometan* to the *Deist*, wherever the Bible is acknowledged. Is not this a little beyond the *Mystery of Jesuitism it self* ? For those

good Casuists scarce ever invented so very Catholic a Rule to go by.

THESE are the Writings that are the Oracles of the *Arians* at this Day ; And whether this be not at the Root, or will not be interpreted to favour all the Lying and Hypocrisy in the World, I leave the Reader to judge.

AND indeed many of the Younger Disciples have pretty well copied after him, who have so contrived to alter the *Common Sense of Words and Phrases* that they are now unintelligible. Which brings to my Remembrance a Story I have heard of Bp. Ken : That when a Member of Parliament was check'd by him for signing the *Association* in K. William's Time, the Gentleman reply'd, *Ay, but my Lord, I took it in my own Sense.*--- *Did you ?* (said the Bishop) *Then you took it in a KNAVE's sence.* And I am of Opinion the Bishop was the Honester Man, and the better Casuist, tho' not the finer Gentleman. And truly, if the Makers of such Rules should be followed close at the Heels with them, they would not like them so well. As for Instance --- If they should be falsely accused of *Murder*, and Executed accordingly ; it would be but little Reparation for the Foreman of the Jury afterwards to cry out, in Surprize, *I meant nothing more than Manslaughter, tho' I said indeed Guilty of the Murder of which he was indicted !*

MEN have Reason and Conscience given them, to act more fairly and sincerely than such a Rule will lead them to ; and Words must have known Significations, or we shall soon run into Confusion.

SUFFER me therefore to conclude with a serious Exhortation to all sincere Christians to stand fast in the Faith, as you have been taught by the Holy Scriptures of Infallible Truth, and by the greatest LIGHTS and Holiest Guides of Christ's Church on Earth : Who have all, in their several Ages, faithfully attested to the Doctrine of the *Holy Trinity*, and firmly believed and taught, *That there is and can be, but One True and Living God ; and that the Father, and the Word, and the Spirit, are this One God : One in the Divine Nature and Essence, tho' distinguished in their Relations, and in the great Work of Redemption.*

AND

AND I hope you will ever cleave to this *Great and Fundamental Truth*, in Defiance of all that shall oppose it; and not suffer your selves to be as Children tossed to and fro, *carried about by every Wind of Doctrine*, by the Influence of every wandering Star! by the Slight of Men, and cunning Craftiness, who, in a Mystery of so great a Depth and Difficulty, will easily find Room enough for many puzzling and shocking Objections, that will be hard enough to give a ready Answer to. But where you see the Scripture is express in so many Places, there yield up your Faith *without wavering*: For God never was deceived, neither will he deceive any.

Y O U discern this to be a Point that enters into the very *Vitals* of Religion, deeply affecting all your *Worship* which you pay to God above: So that in case you fall into this pernicious Errour, it must needs *degenerate* into downright IDOLATRY, *viz.* THE SERVING MORE GODS THAN ONE, and Worshipping the CREATURE as well as the CREATOR; which either as *Men* or *Christians*, you should abhor the Thought of, as a *most flagitious and damning Crime*.

REMEMBER You have taken Christ for your *Prophet*, and his Instructions you are to follow; and not the cunningly devised Fables of Men. We must not be ready to suck in the Opinions that are *new* and most *fashionable*, or, as we are apt to call them, most *rational*; but cleave to the ancient and Scriptural Truths, which are a Foundation strong enough to build our Faith upon, whatever our blind Understandings, or corrupted Fancies, may suggest against them. Let *Reason* first acquaint us, that God hath reveal'd them, and then let *Faith* receive them with Reverence and Submission: For it is GOD that *cannot lie* who hath reveal'd them to you. Men may tell you, This is Truth, and that is according to Truth: *Lo! here is Christ! or lo! there.* Believe them not 'till you have enquired what God hath spoken concerning it. Oh! renounce not the Divine Truths and Saving Mysteries of the Gospel, but hold 'em fast in *Faith* and *Love*. For consider, the Foundations of your *Faith* must be the Foundation of your *Hope* also. Therefore let no *seeming Impossibilities* ever tempt you to question the Truth of what God hath

hath spoken. Have a care! your depraved Sense and Reason will be apt to trip up your Faith, and many Questions may arise in your Minds --- How can God be *Three in One*? How could the Word be made *Flesh*? How could the *Lord of Glory* be Crucified! How could God *purchase the Church to himself by his Blood*? How is the *Resurrection* of the same Body possible from that Mixture and Confusion of Dust which is in the Graves? --- I cannot tell you *how*; but God can: and he having already declar'd it, I have no Room left to doubt it. Must God be suppos'd to know no more than Man? Shall my Understanding attempt to measure his! Thus Pride is at the Root not only of *Arianism*, but of all *Atheism*. Therefore when you say, with poor *Nicodemus*, *How can these Things be*? I may undertake to tell you, whenever you can answer me, How could the *World* be made out of *nothing*; and how the Earth hangs upon *nothing*? How were you form'd and wonderfully fashion'd in the dark Womb of your Parent? Or, how do you speak, move, and act now, just according to the Command of a Thought within? These Things are real and certain to your own Experience, and yet you cannot tell me *how*. But there is a Day of Revelation coming when our Light shall be much clearer, and the Mysteries both of Nature and Grace shall be unveil'd. Therefore, I say, let not *appearing Impossibilities*, in the high and unaccountable Doctrines of the Gospel, shake your Faith in God; to whom all Things are possible: But let us firmly believe the Things which he hath spoken, and modestly wait for the Discoveries of the last Day; when we shall no longer *see thro' a Glass darkly, but Face to Face*; when *we shall see him as he is*.

I SHALL end all with a wise Observation of that most Learned and Judicious *Divine*, Mr. *John Howe*, which I received from his own Mouth, after a Discourse of the Holy Trinity --- "I reverence my Religion the more because there are some Things in it above my Understanding; for were it possible for Man to comprehend it, I should be tempted to think it possible for Man to have invented it."



A P P E N D I X.



HIS Pamphlet has had many Censures past upon it; and particularly, it is blam'd for not having the Author's Name; when at the same Time none of the Three Pamphlets that it censur'd, nor the Two Books in Answer to it had the Name of their respective Authors; so that I hope I may be forgiven that Fault pretty easily, since I am found in so good Company.

It is pronounced to be *so weak, as can be suppos'd, and that Men of Sense cannot but despise it.* To which I answer, It was not written for those that call themselves *Men of Sense*, whom an ancient Friend to the Cause of Infidelity thus describes,

*Celsâ qui mentis ab arce,
Despicit errantes caca caligine Terras.*

But for those that are willing to become *Fools that they may be wise*: That can believe Revelation, although Reason cannot tell them how these Things can be. And yet, is it not strange that such a *foolish Paper* should be replied to, in no less than Two Pamphlets by an *able Hand*?

It is charg'd with *Bitterness* and a *bad Spirit*; yet it meddled with no Man's Character, nor made merry with trampling upon any Minister's Reputation. Had the Author done so, he might have been reproached for want of that Chariry, *which is kind, which vaunteth not itself, and is not puffed up.* What is his Crime then, that there is such a mighty Outcry against it, and that it should deserve (as some have said) to be burnt by
the

the Hands of the Hangman ? The Truth is, It is because it expos'd the *Arians* ; not that it touch'd upon their *Persons*, but laid open their *Equivocations* and *Shuffles*, and shew'd their Craft in using Words and Phrases, that sound well, but are intended to beguile unwary Christians ; and to draw 'em into a good Opinion of them that go about to deceive ; as if they meant the same that other Christians do ; when indeed they mean the quite contrary. This I own was the Design of the Paper, and think it very justifiable : And I am willing to hope, by the *Invectives* that are dropt against it, that it has happily succeeded in what it was design'd for. As for accusing them of what they do not own, it shall be accounted for very speedily.

AND here the Reader must not expect that I should follow my Answerer step by step ; and make four Pamphlets to answer him, because he was so bountiful as to make two in Reply to me : Which might easily be done, if I would imitate him, by stopping, or paraphrasing upon every Line, whether it be any thing to the purpose or no ; which is a good Way to divert the Reader from the main Argument. But I am happily prevented in a great deal of what I must have done, had not abler Men appear'd in the Defence of of the true, and proper Divinity of our Lord Christ : Mr. *Moor* has set his Name to a second Edition of his Book ; and he that desires an Answer to the Objections of Dr. *Clark's* Friend, may do well to read Dr. *Waterland*, in whose Book is one thing that, I think, ordinary Christians should be inform'd of ; that whereas the *Arians* say, that before the *Council of Nice*, all were of their Opinion, he quotes the Church-Historian *Socrates**, who tells us, that in the Time of *Theodosius*, when the *Arians* were press'd by the *Catholicks* to dispute, and challeng'd to refer the Matter in Controversy to the concurring Judgment of the Writers before them, the *Arians* declined it, and durst not abide the Trial.

WHAT I have to do, is to vindicate myself, that I have not written Lies or Falshood ; and to shew how

* Lib. v. cap. 10.

unfair my Answerer has been in omitting very material Points, and what forc'd Expositions he gives to the Scriptures quoted against him.

THE first Thing complain'd of, is a Quotation out of Mr. * *Emlyn*: And take it there as he would have it, That he calls Christ, God, because he is Partaker of the Divine Nature, not only in *moral Graces*, but in *Dominion* and *Authority*. Now, is this plain dealing, to tell the People, they are to believe that Christ is truly *God*, when they mean only, that he is full of Grace, and hath a great Dominion given him much above any other Creature? And thus Christ is said to be *God* in Scripture, and to be worshipped by us, because he is a Creature set above the Angels and Arch-Angels.

THE next Thing objected, is the Phrase of a *less Eternity*, which Phrase the Author of the Two Pamphlets saith, is not to be found in the Answer to Mr. *Tross*. But there we have this Passage, *Before the Beginning of this Creation, is not a strict Eternity* †: which must suppose a greater and a less, a longer and shorter Eternity, which was my Meaning; however, he thought fit to cavil at the Terms; so that if he be intelligible, he plainly intimates, That Christ may be some time before the Creation of the World, but not from all Eternity. And another Author (which I quoted also) saith, there are *Puncta*, or Points, in Eternity: so that, upon the whole, I cannot yet see that I have any Way misrepresented the sense of these Authors.

BUT the grand Fault of all was the calling them *Arians*, a Name which they disown, an odious Name, they say; as it has been always among Christians, and I hope, will be so to the End of the World.

BUT in Answer to this, Do they deny the Charge, and say they are not *Arians*; That is, in the same Opinion with *Arians*? Neither my Answerer, nor his Friend, durst say so. But their Way is to reply with a Qualification, That they are not for the *peculiar* Opinion of *Arians*. I wish they would have told us plainly what these Words mean. Is it this, that they agree

* Page 39. † Page 10.

with *Arius* in denying the true and proper Divinity of the Son of God, and that he is one God with the Father? But the Truth is, they do not so well like *Arius's* proof, who argues, that *there was a Time when the Son was not*. And yet, methinks, there is no such mighty Difference, in saying, *there was a Time when he was not*, or saying, that there was an *Eternity* when he was not. And I desire 'em, when they write next, to instruct Christians plainly as to the Trinity: For hitherto they have given us a *Negative Faith*, as one of their Friends express'd it.

IT is their common Complaint, that they are wrong'd, when Men say of 'em, that they believe Christ to be a meer Creature: I desire they would tell us, whether he be a Creature, or no; and further, whether there be any Medium, any Being between the great Creator and a Creature.

I THOUGHT it necessary to acquaint the Church, that these Opinions were not new, but old Errors detested by Christians in all Ages; that Men might not run into them unawares, upon the credit of some of their Teachers, but might take Time to consider them carefully, when they saw the whole Christian World against them.

AGAIN; they are wrong'd, they say, when they are reported to baptize in the Name of the Father only, though I know not who ever said so. But I would desire them to tell the World, whether they do not baptize in the Name of the Father, as the ONE ONLY GOD, exclusive of the *Son* and *Spirit*, as God; And what we must think and call them, Gods, or Creatures. For they say, the Scripture is plain in distinguishing Christ from the supreme God.* Now I desire to know, whether he be an inferior and a less God, and whether there be not Two Gods: Or, whether Christ be really and truly a Creature, and improperly called God. And when they say, we all worship the Father through the Son, according to the Direction of Scripture; let them tell us, whether there is not also, in the Scripture, Worship paid immediately

* Letter to the Dissenter, p. 24.

to the Son in many places, as Prayer, Praise, and committing of the Soul to him, &c. I desire to know of them, what they worship then? It seems, Christ is not (according to them) the *supreme God*. What is then worshipped, an inferiour God, or a Creature?

AND when they talk so much of a SUBORDINATION*, and would perswade the World that all allow it, as if there was no Difference in this Matter between them and the Body of Christians: I entreat them to explain themselves, and not deceive Men with Equivocations in Words, and such *cunning Craftiness*. And when any of the *Twenty Nonscribers* in *Devon* will be plain and open in these Things, and give the World an honest Account of their Faith, without Equivocations and mental Reservations, and set their Names to such a Paper, I hope they shall have no reason to complain of a nameless Answer. And I expect they will do so, since they have told us, that it is the plain Christian's Concern, as well as the Scholar's, to know what He worships. This is freely said by the Writers on that Side, when they would fain perswade Men to come into their Opinion. But as soon as they find any Opposition made to it, then they tell you they are glad to see, that Men hold these Opinions, pro and con, to be indifferent, speculative Points, as my Answerer calls them *p. 5*. As if it could be a Matter indifferent, whether we worship one God and a Creature, directly against the *First Commandment*, and our Saviour's own determination, *Matt. iv. 10*. And in the last Book of the Bible, we are bid to *Worship God*, without mention of any other, when the Angel rejected St. *John's* worship.

BUT this Notion of Indifferency seems to suit best with the *Hoped for Society*, when all Christians that shall subscribe to the Words of the Scripture, without explaining their Sense of them, and shall only say they believe the Bible, shall cordially meet and join in worship; some adoring one God only, and some several; *Papists* that worship the Host; *Socinians* that take

* That the Reader may see how much they couch under this word Subordination, I would advise him to read that Excellent Book, *The Growth of Error*.

Christ for a meer Man, and deny that He died as a proper Sacrifice and Propitiation for Sin; *Arians*; and *Anthropomorphites*, that believe God has a Body as a Man; and what not?

AND then I would desire also to know whether this general Church will need St. Paul's Caution about their Ministers, *Tit. i. 9.* That He be able by sound Doctrine to exhort and convince Gainsayers. Or whether the Minister shall Rebuke sharply, that they may be sound in the Faith; or, whether He must contend for the Faith once delivered to the Saints. Since all kinds of Faith will be allow'd, provided Men subscribe to the Bible.

WHEN he calls these great Doctrines *speculative Opinions*, He makes himself merry with my saying, That God had threatned an infinite Punishment to Sin. Surely I cannot but think still, that *Eternity*, which is the Duration of a Sinner's Punishment, may be properly said to be *infinite*, since it has no Bounds. For so the Soul itself is infinite, as to its Duration.

HE would accuse me (*p. 31.*) for abusing of him, in saying, that he brought an Argument from the *Popes Champion*, to prove that we might worship Holy Places; By which kind of Reasoning the Papists endeavour'd to bring Men to the worship of Saints, Images, &c. He would insinuate to the Reader, as if it had been a false Charge, by saying, *the Reader must take his Word for it*; yet he durst not deny the Thing. But I must not be believed, because I referr'd not to the Place: Which I doubt not he could easily find, without my telling him; it is in *Lib. de sanct. Beatitude. Cap. 13.* And to slide from the Argument, he confounds Worship with Honour or Respect.

HE passeth on from *p. 25.* to *p. 27.* and tell us, that he goes over a pretty deal of Impertinence, and Repetition: And yet in that place it was consider'd, whether the Belief of Christ's being properly and truly God, and one with the Father, and whether the worshipping one God, and no other, be a Fundamental in Christianity. He laid down two Rules to try this by: One is, *That the Doctrine be deliver'd in Scripture in so many Words.* And is it not so in this Case? That the
Lord

Lord thy God is one Lord: and thou shalt have no other God before me.

HIS Second Rule is, That it hath so much Stress laid upon it in Scripture, as that the believing of it should be made a Condition of Salvation, or the not believing it threatned with everlasting Damnation.

To this I answer'd, out of Ex. xxxiv. 14. Thou shalt worship no other God, for the Lord, whose name is Jealous, is a jealous God. Doth not this imply God's severe Displeasure? and was this to be pass'd over as Impertinence and Repetition?

HE makes no Answer to what I said of Baptism, that it comes in the Place of Circumcision, which is called a Covenant. I will be a God to thee, thou shalt keep my Covenant. And the first Article of that Covenant is to have no other God.

As to his Citation out of Mr. Baxter about Creeds; That great Man has no Word that I can find in Contradiction to what he said in another Book, That the Form of Baptism as explain'd in the Athanasian Creed is the very Sum and Kernel of the Christian Religion.

AND can Bp. Pearson be for them, who assents to this, as an Infallible Truth, that Jesus Christ is the true *Jehovah*, who hath that Being which is Originally and Eternal of itself, and on which all other Beings do essentially depend?

I WILL conclude with taking Notice how he answers one or two Scriptures that were urged against him; which will quite surfeit the Reader.

IT was argued, that Christ calls himself the *First* and the *Last*,* which the great God saith, is his peculiar Glory, and it is due to none else.

To this he answers, that Christ is the *First and Last Mediator*. But consider, Christ saith that he is the *Beginning* and the *Ending*: And can this be apply'd to his *Mediation*? With this Exposition you may deny that the Prophet *Isaiah*, chap. xlv. speaks of the Eternity of the most High God also, by answering that he was the *first* and the *last Redeemer of Israel*. But the Words in the *Revelation* are plain to him that will compare this Passage with the Gospel of St. *John*,† where

* Rev. xxii 13. † Jo. i. 1.

he describes Christ to be in the Beginning before the Being of the World ; which is the Description of Eternity.

I was also urged against him, that the World was made immediately by the Supreme God, from *Isaiah* xlv. where God saith, *He stretched out the Heavens alone.* *Alone* (He says) is used in the New Testament, to signify that Christ was withdrawn from the Multitude, tho' *Peter* and *John* were with him. But is this the same with the Phrase, *I stretched out the Heavens alone, and laid the Foundations of the Earth by my self*? I know not how it could be more plainly Express'd, *Isa.* xlv. 12. *My Hands have stretched out the Heavens.* Surely, what we have done with our Hands, was not done by another. But this is *Socinus's* way of interpreting Scripture.

I SHALL finish all with putting him in mind that it was objected to him, That if Christ be something below the Supreme God, and he was the immediate Creator of the World, then neither the *gentile World*, nor *Jewish Church* could ever know the *Supreme God*, and therefore could not worship him.

IN reply to this, he grants that the Light of Nature doth not teach Men whether the Supreme God created the World mediately or immediately ; and that the *Jews* had no Revelation, that the Supreme God employed any under him in making the World, and yet they did not mistake the Object of their Worship, because the Supreme God was most properly the Creator of the World, and they worshipped him as such.

THIS is strange, when they knew none but the immediate Creator, which was but an Instrument, and nothing could inform 'em, that the Power of this Instrument was deriv'd from another. How could they worship a Higher Being, when they could never know that there was such an One.

As for other Things, I refer him to Mr. *Moor's* Answer to the *Letter to a Dissenter in Exon* ; and when he or any other answers that, with a Name to it, let them signify in the End of it, what they think deserves further to be considered in these two Pamphlets, and I doubt not but they will have an Answer.

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